

A New Look at the Dynasties of the Exodus

This article reveals who Manetho's "Tutimaos" was and that the 13th Dynasty was parallel to the 12th -- not successive as most histories insist. This new understanding resolves the anomalies of Middle Kingdom dating and proves that the Egyptian king-list at Abydos and the Tablet of Karnak were correct after all!

John D. Keyser

Some years ago I wrote an article entitled *The Dynasty of the Exodus*. In this article I showed that the 12th Dynasty of the Egyptian Middle Kingdom *was* the dynasty in which the Israelites were pressed into slavery. I also showed that the last pharaoh of the 12th Dynasty -- Amenemhet IV -- was the pharaoh who died in the Red Sea after pursuing the escaping Israelites across the Sinai Peninsula. Nothing in the intervening years has changed my mind regarding the Middle Kingdom time-frame for the oppression and exodus of the Israelites; in fact, new evidence has surfaced that further confirms this assessment. However, I overlooked one thing -- there was *more than one* dynasty of the Exodus!

In this new article I will go over the basics of my old article, bring in the new evidence about the 12th Dynasty, and lay out fascinating new information that shows there were, in fact, *three* dynasties of the Exodus!

Will the Real Ramesses Please Stand Up...

Most reference works, such as Bible dictionaries and encyclopedias, state that the Exodus took place during the reign of Ramesses II, or his son Merneptah of the 19th Dynasty. Notice what the *Encyclopedia Britannica* (1943 edition) says --

The date of the Exodus is still a matter of uncertainty. If the details of the oppression given in Ex. I. II are held to be accurate, then the Pharaoh of the oppression must be Ramesses II, and the Pharaoh of the Exodus his son Merneptah (Vol. 8, p. 972).

Author Werner Keller, in his book *The Bible As History*, comes to a similar conclusion --

Even the long-disputed date of the Exodus can now be fixed within reasonable limits....If we put it at about 1290 B.C. we cannot go far wrong, since the first years of the reign of Ramesses II (1301-1234) were to a large extent occupied with the building activities in the city to which he has given his name -- the Raamses of Israelite tradition....The reign of

Ramesses II is the time of the oppression and forced labour of Israel, but also the time at which Moses the great liberator of his people appears (William Morrow & Company, Inc. New York: 1981. P. 122).

The *Oxford Companion to the Bible* follows suit by saying, “most scholars date the event [of the Exodus] to the mid-thirteenth century BCE, during the reign of Ramesses II, because of a convergence of probabilities, including the identification of the store cities of Pithom and Rameses (Exod. 1:11) with recently excavated sites in the Egyptian delta and the larger context of the history of Egypt and of the Levant” (Oxford University Press, NY: 1993. P. 210).

In a similar vein the book *What the Bible Really Says*, by Manfred Barthel, infers that the pharaoh of the oppression was Ramesses II --

...the tourist...would do better to head north to Tanis, in the eastern delta of the Nile. The ruins there were probably those of “Raamses” in Exodus 1:11, one of the “treasure cities” of Pharaoh Ramses II...Ramses II moved his court there from the old capital of Memphis because the Memphite priesthood had grown too powerful and had taken to meddling in affairs of state. The walls of Raamses, according to the Book of Exodus, were mortared with the blood and sweat of the tribes of Israel...Sometime later, after the Hebrews had managed to deliver their quota of sun-dried bricks for the houses and buildings of Raamses, Pharaoh decided to make their “service” even more oppressive (Wing Books, NY: 1982. Pp. 106-107).

Eerdmans Handbook to the Bible plainly states, in a caption from a photograph, “A colossal statue of Ramesses II, *pharaoh at the time of the exodus*” (1992, paperback edition. P. 161).

With all this evidence it would seem that the identity of the pharaoh of the Oppression/Exodus is firmly established. But is this really so -- is this identification really *firmly* established?

The main reason Ramesses II is considered the pharaoh of the Oppression (with Merneptah being the pharaoh of the Exodus) is because of the mention of the city of Ramses in the Book of Exodus in the Bible. Immanuel Velikovsky points this out in his controversial book *Ages in Chaos* --

Even before the discovery of the Merneptah stele, he [Merneptah] was identified by not a few scholars as the Pharaoh of the Exodus, because his predecessor, Ramses II, was thought to be the Pharaoh of Oppression. This role was ascribed to Ramses II because of the mention of the city of Ramses in the Book of Exodus (Doubleday and Co., Inc. NY: 1952. Footnote p. 9).

In *A New Chronology -- A Synopsis of David Rohl's Book "A Test of Time,"* by John Fulton, we find similar observations:

The first of these [assumptions] was the identification of Ramesses II as the pharaoh of the oppression based on the text of Exodus 1:8-11 which tells of the new pharaoh forcing the Hebrews to build the store cities of Pithom and Raamses....It is remarkable that to identify the pharaoh of the oppression with Ramesses II, *the period of the Judges must be reduced by*

200 years, which is directly opposed to the biblical narrative. In Judges 11:26, Jephthah (one of the last of the Judges) states that the time-span from the first settlement in Transjordan during the Conquest to his own time is 300 years. Also in I Kings 6:1, the time from the Exodus to the building of the temple by Solomon in 966 BC is recorded as 480 years, complementing the Judges date. These both place the Exodus around 1450 BC [actually, internal Bible evidence places it at 1533 BC] but Ramesses II reigned in the 13th Century (1279-1213 BC) under the conventional chronology. Genesis 47:11 also states that Jacob and the Patriarchs settled in the *region* of Ramesses. This, however, is CENTURIES before there was a pharaoh named Ramesses, let alone one who built a great city named after him. These early Egyptologists overlooked or ignored the biblical evidence in favour of equating Ramesses II with the pharaoh of the oppression (1995, page 3).

David M. Rohl, in the above-mentioned book *A Test of Time: The Bible from Myth to History*, plainly states that identifying Ramesses II as the builder of the city of Ramesses is an illusion:

But Genesis 47:11 clearly states that when Joseph had become vizier of Egypt he settled his father (Jacob) and brothers, giving them land holdings in Egypt, in the best part of the country -- the region of Ramesses -- as Pharaoh had ordered. So the Israelites settled in the region of Ramesses centuries before the first king called Ramesses ascended the throne in Egypt! There is no compelling evidence to demonstrate that Ramesses II was either the biblical Pharaoh of the Oppression or Exodus. The mention of the store-city of Raamses, upon which these identifications are based, may simply be anachronistic. The Israelites may have built a city AT THE LOCATION of Pi-Ramesses but they had not necessarily built the capital and residence of Ramesses II. In fact, the biblical date for the Exodus was entirely at odds with the dates for the 19th Dynasty (1295-1186 BC). The link between Ramesses II and the Israelite bondage was an illusion without any real archaeological foundation (1995, pp. 115, 138).

One of the greatest difficulties in reconciling the Bible to the conventional Egyptian chronology has been the reference in the Book of Genesis to the land of Rameses (Genesis 47:11). Depending on what side of the fence the criticism comes from, it has been assumed that either the Book of Genesis was a late document which inserted the name of Rameses in place of some lost original name, or that the name is indeed original and the account of the Exodus from Egypt took place after Ramesses II and not in the manner outlined in the scriptures. As we shall see, neither of these explanations holds any water!

Notice what Herman L. Hoeh has to say --

Long before Ramesses the Great was born, there were several kings, not known by modern historians, WITH SOME FORM OF THE NAME RAMESES. The record of these kings of the Delta, foolishly rejected by ALL historians today, is the KEY to this enigma in the Bible. The names are preserved by Syncellus in the BOOK OF SOTHIS (*Compendium of World History*, Vol. I. Ambassador College, Pasadena, CA 1963. P. 94).

Syncellus believed the Book of Sothis to be a genuine list of kings from the Egyptian scribe Manetho. The book contains many otherwise unknown pharaohs, and places most of the known dy-

nasties in their correct order. As such, the Book of Sothis is without a doubt one of the most important proofs of the correct order of kings, and is invaluable in restoring the flow of Egyptian history.

Continues Herman L. Hoeh --

A list of them [kings of the Delta] may be found in Waddell's *Manetho*, page 235...Among these rulers is a Ramesses WHO LIVED IN THE DAYS OF JOSEPH....Many historians have been puzzled by the fact that the name of Ramesses should appear on so many of the building blocks that went into the early buildings of the THIRD AND FOURTH DYNASTIES. Their mistaken explanation is that the later Rameses had his servants take the time out to carve his name on ALL these stones. *It never occurred to them* that there might actually have been a Ramesses who assisted in the erection of these fabulous monuments of a by-gone era (*ibid.*, p. 95).

While traditional chronology rejects the Sothis King List as incomplete, Donovan Courville argues that it is complete in that it lists only the kings who were the major power at any given time -- and omits other kings whose reigns coincide with these major kings.

Here, from Herman Hoeh's *Compendium*, is the Sothis King List down to a Concharis (Koncharis):

1/.	Mestram	35 years	14/.	Chamois	12 years
2/.	Kourodes	63	15/.	Miamus	14
3/.	Aristarchos	34	16/.	Amesesis	65
4/.	Spanios	36	17/.	Uses	50
5/.	Two others -- unrecorded	72	18/.	Rameses	29
6/.			19/.	Ramesomenes	15
7/.	Osiropis	23	20/.	Usimare	31
8/.	Sesonchosis	49	21/.	Ramesseseos	23
9/.	Amenemes	29	22/.	Ramessameno	19
10/.	Amasis	2	23/.	Ramesse Iubasse	39
11/.	Acesepthres	13	24/.	Ramesse Uaphru	29
12/.	Anchoreus	9	25/.	Concharis (Koncharis)	6
13/.	Armiyses	4			

If you study this list you will see that there are six kings who bore names related to Ramesses. Most historians and archaeologists consider these names to be a duplication of the names of the 20th Dynasty but, as can be seen from the following comparisons, the lengths of reigns clearly show that these kings DO NOT fit anywhere in the 19th or 20th Dynasties.

DYNASTIES 19 AND 20		SOTHIS KING LIST	
Ruler:	Reign:	Ruler:	Reign:
Rameses I	11	Ramese	29
Rameses II	67	Ramessomenes	15
Rameses III	31	Usimare	31
Rameses IV	6	Ramesseseos	23
Rameses V	4	Ramessameno	19
Rameses VI	?5	Ramesse Iubasse	39
Rameses VII -- IX	?1 ea.	Ramesse, son of Uaphres	29
Rameses X	19		
Rameses XI	6		
Rameses XII	27		

Obviously, the identities of the kings in the Sothis King List must be looked for in other dynasties. Fortunately, this is not a difficult task. The six kings, with some form of the name “Ramesses,” are numbered 18-24 in the Sothis King List. Those numbered 33-45 are the familiar names of pharaohs of the 18th Dynasty -- names easily correlated with Manetho’s list of these kings. Immediately preceding these (numbered 26-32) are the recognized names of the early Hyksos kings. Between the Rammesides and the Hyksos kings is one name, numbered 25, Koncharis. We will discuss this king later.

The City of Raamses

In 1966, an Austrian archaeological team, headed by Dr. Manfred Bietak, began long-term excavations four miles north of the delta town of Faqus -- at a site called Tell el-Dab’a. Bietak was aware that this site had an earlier name, tell el-Birka -- “the mound of the LAKE.” Old maps revealed that this lake was at one time joined to the old Pelusiatic branch of the Nile by an artificial waterway that anciently encircled the whole area. When aerial photography revealed the ancient bed of the Pelusiatic branch of the Nile, Bietak was convinced he had found the SITE OF RAMESES.

During the 1979-80 excavation season, Bietak realized that the city had been built DURING THE 12TH DYNASTY BY AMENEMHET I -- WITH ADDITIONS AND/OR REBUILDING BY SENWOSRET III OF THE SAME DYNASTY!

We read about this in Ian Wilson's *The Exodus Enigma* --



Simplified map of Avaris and Pi-Ramesse

Some FIVE HUNDRED YEARS BEFORE THE TIME OF RAMESSES II. this had been a carefully laid out city of some importance during the time of Egypt's MIDDLE KINGDOM, a century or so PRIOR to Egypt's takeover by the Hyksos. Readily discernible were the foundations of an imposing 450-foot-long palace, with a huge court lined by columns, that had probably served as a royal summer residence....Records show that order [in Egypt] was re-established by strong government on the part of the kings of Egypt's MIDDLE KINGDOM, and IT IS TO THESE THAT CAN BE ATTRIBUTED THE COLUMNED PALACE west of the Tell el-Dab'a mound, as well as a variety of OTHER buildings and monuments that seem to have surrounded the Birka lake. One of these, a TEMPLE OF THE EGYPTIAN KING AMENEMHET I., was found to contain a tablet specifically referring to the 'TEMPLE OF AMENEMHET in [at] the water of the town' -- independent corroboration of the town's abundance of water....

But what is also quite obvious from Dr. Bietak's findings is that not only was this site the TRUE BIBLICAL RAMESSES, it quite evidently had a history MUCH EARLIER than the time of Ramesses II as well, and was in fact none other than the HYKSOS CAPITAL, AVARIS, referred to in Manetho's History (Weidenfeld and Nicolson, London. 1985. Pps. 48, 49 & 52).

The six kings in the Sothis list with the name Ramesses were reigning PRIOR to the invasion of the Hyksos and PRIOR to the Exodus of the Israelites. Therefore, there is no need to force Ramesses II into a role in which he does not belong. Since the six pharaohs of the Sothic King List reigned while the Israelites were still in Egypt, ANYONE OF THEM could have been the builder of the "treasure" city of Ramesses.

Setting the Stage

In the works of Flavius Josephus (1st-century A.D. Jewish historian) we read the following:

Now it happened that the Egyptians grew delicate and lazy, as to painstaking; and gave themselves up to other pleasures, and in particular to the love of gain. They also became *very ill affected towards the Hebrews*, as touched with envy at their prosperity; for when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labour, they thought their increase was to their own detriment; and having, in length of time, forgotten the benefits they had received from Joseph, PARTICULARLY THE CROWN BEING NOW COME INTO ANOTHER FAMILY, they became very abusive to the Israelites, and contrived many ways of afflicting them; for they enjoined them to cut a great number of channels [canals] for the river [Nile], and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labour. And FOUR HUNDRED YEARS did they spend under these afflictions.... (*Antiquities of the Jews*, Book II, chap.IX, section 1. Translated by William Whiston).

Within this passage from Josephus lie several CLUES that will help us to set the stage in determining the dynasties of the Exodus -- the time when the Israelites left Egypt.

The Change of Rulership

Josephus mentions that one of the reasons the Egyptians started to mistreat the Israelites was because "THE CROWN [HAD]...NOW COME INTO ANOTHER FAMILY." Does Egyptian history reveal a time when the crown of Egypt passed into the hands of a totally unrelated family? Indeed it does!

In the Leningrad museum lies a papyrus of the 12th DYNASTY (*Papyrus Leningrad 1116B*), originally composed during the reign of its FIRST KING AMENEMHET I -- or earlier if you take the contents of the papyrus at face value. This papyrus is in the form of a PROPHECY attributed to the sage Nefer-rehu, who lived at the time of the Fourth Dynasty King Snefru.

The sage Nefer-rehu is summoned to the court of King Snefru in order to entertain the king with fine speeches. Asked to speak of the future rather than the past, he prophesies the destruction of the nation by civil war and its eventual recovery at the hand of a great king. He calls the redeemer of Egypt "AMENY" -- the short form of Amenemhet. This amazing prediction read as follows --

Then a king will come from the South,
AMENY, the justified, by name,
Son of a woman of Ta-Seti [woman of Nubia], a child of Upper Egypt.
He will take the white crown,
He will wear the red crown [will become ruler over ALL Egypt];
He will join the Two Mighty Ones,
He will please the Two Lords with what they wish,
With field-circler in his fist, oar in his grasp.
Rejoice, O people of his time
The SON OF MAN will make his name for all eternity!...

Asiatics will fall to his sword,
Libyans will fall to his flame,
Rebels to his wrath, traitors to his might,
As the serpent on his brow subdues the rebels for him.
One will build the **WALLS-OF-THE-RULER**,
To bar Asiatics from entering Egypt....

(*Ancient Egyptian Literature*, by Mirian Lichheim. University of California Press, Berkeley, CA. 1975. Pp. 139 and 143.)

Here the NON-ROYAL DESCENT of Amenemhet I. is clearly indicated, for the phrase “son of man” was a common way of designating a man of good, though not princely or royal, birth.

According to George Rawlinson:

There is NO INDICATION OF ANY RELATIONSHIP between the kings of the twelfth and those of the eleventh dynasty; and it is a conjecture not altogether improbable, that the Amen-em-hat who was the FOUNDER OF THE TWELFTH DYNASTY was descended from THE FUNCTIONARY OF THE SAME NAME, who under Mentuhotep II. [of the previous dynasty] executed commissions of importance. At any rate, he makes NO PRETENSION TO ROYAL ORIGIN, and the probability would seem to be that he attained the throne NOT THROUGH ANY CLAIM OF RIGHT, but by his own personal merits. (*History of Ancient Egypt*. Dodd, Mead & Co., N.Y. 1882. Pps.146-147).



Amenemhet I

“His own personal merits” probably included conspiracy:

We have to suppose that at a given moment he CONSPIRED AGAINST HIS ROYAL MASTER [last king of the 11th Dynasty], and perhaps after some years of confusion mounted the throne IN HIS PLACE. A recent discovery lends colour to this hypothesis. A Dyn. XVIII inscription extracted from the third pylon at Karnak names after Nebhepetre and Sankhkare a ‘GOD’S FATHER’ SENWOSRE who from his title can only have been the NON-ROYAL PARENT of Ammenemes I [Greek form of Amenemhet]. (*Egypt of the Pharaohs*, by Sir Alan Gardiner. Oxford University Press, England. 1961. P.125).

The inscriptions on the monuments make it clear that his elevation to the throne of Egypt was no peaceful hereditary succession, but a STRUGGLE for the crown and scepter that continued for some time.

The 11th Dynasty suffered an *abrupt termination* within fifteen years of the death of Mentuhotep I; and evidence from this time indicates a disastrous civil war. Early in the reign of Mentuhotep's successor (Neb-towi-re Mentuhotep III) a period of "terror," perpetuated by the king's house, created civil strife in which opportunists named Nehy and Khnumhotep took sides with the ambitious Amenemhet in his bid for the throne of Egypt.

A great battle took place in an area called Shedyet-sha which involved foreign mercenaries as well as Egyptian troops; and when Amenemhet won out he undertook punitive campaigns throughout the land. He fought his way to the throne, and was accepted as king only because he triumphed over his rivals. After the fight was ended and the towns of Egypt subdued, the new pharaoh began to extend the borders of Egypt.

The fact that the 12th Dynasty was a "maverick" dynasty -- one that did not conform to the royal blood line of the pharaohs -- was well known in the 18th Dynasty. According to information provided by the family pedigrees in several tombs of the 18th Dynasty, and by texts engraved or painted on certain objects of a sepulchral nature, the ANCESTOR of the royal family of this dynasty was worshiped in the person of the old Pharaoh MENTUHOTEP OF THE 11th DYNASTY, the 57th king of the great Table of Abydos.

The royal family of the 18th Dynasty completely bypassed the rulers of the 12th Dynasty in determining their pedigree or royal line -- they considered the dynasty of Amenemhet I to be an aberration!

According to Henry Brugsch:

The transmission of the PURE BLOOD of Mentuhotep to the king Amosis (Aahmes) of the EIGHTEENTH DYNASTY was made by the hereditary princess Aahmes-Nofertari ('the beautiful consort of Aahmes'), who married the said king, and whose issue was regarded as the LEGITIMATE RACE of the Pharaohs of the house of Mentuhotep. (*A History of Egypt Under the Pharaohs*. Second edition. John Murray, London. 1881. P.314).

Damien Mackey writes that "the reign of Amenemes I [Amenemhet I] was, deliberately, an *abrupt break* with the past. The beginning of the 12 Dynasty marks not only a new dynasty, but an *entirely new order*. Amenemes I celebrated his accession by adopting the Horus name: *Wehem-Meswt* ('*He who repeats births*'), thought to indicate that he was '*the first of a new line*,' that he was 'thereby consciously identifying himself as the inaugurator of a renaissance, or new era in his country's history'" (*The Old Kingdom from Abraham to Hezekiah -- A Historical and Stratigraphical Revision*, p. 9).

Thus, with the ascension of Amenemhet I of the 12th Dynasty, the crown had "NOW COME INTO ANOTHER FAMILY."

The 13th Egyptian Dynasty

After Amenemhet I brought stability and law to Upper and Lower Egypt, he moved his headquarters from Thebes to Lower Egypt -- to a place he named Itj-tawy, "Seizer-of-the-

Two-Lands.” Located nearly 20 miles south of the old capital of Memphis (and close to the Fayum), Itj-tawy became the new power center of the 12th Dynasty.

This event is mentioned by Sir Alan Gardiner: “...now he [Amenemhet I] and his son Senwosre I continued to honour Thebes with their monuments, though wisely adopting as their capital a site more central between the Delta and Upper Egypt....In the eyes of later generations It-towe [Itj-tawy] “Seizer of the Two Lands,” to give the new capital its Egyptian name, became the typical royal residence, not merely that of Dyn. XII...” (*Egypt of the Pharaohs*. Oxford: The Clarendon Press. 1961. Pps. 126-127).

Before he left Thebes, however, Amenemhet established a line of sub-kings or pharaohs, subservient to him, to guard the southern borders of Egypt. This line of kings (apparently of the 11th Dynasty bloodline) is known to us as the 13th Dynasty. At this point I radically depart from the chronology of modern historians and Egyptologists -- who make the 13th Dynasty successive to the 12th.

The fact that the Egyptian king-list, inscribed on the walls of the temple at Abydos, has a HUGE GAP between Amenemhet IV of the 12th Dynasty and Ahmose I of the 18th Dynasty has always bothered me. The king-list totally ignores the 13th, 14th, 15th, 16th and 17th Dynasties -- as if they never existed. If the 13th Dynasty was successive to the 12th and the last dynasty of the Middle Kingdom *before* the hated Hyksos invaded the land, you would think that it would be mentioned in the Abydos king-list -- but there is total silence. If, on the other hand, the 13th Dynasty was PARALLEL to the 12th -- and a MINOR LINE subservient to the powerful pharaohs of the 12th -- only the main line of the 12th Dynasty would be mentioned in the Abydos list, which is what we find.

Not only that, but the *Tablet of Karnak* clearly indicates that the 12th and 13th Dynasties were contemporary! Notice what D. Davidson and H. Aldersmith say in *The Great Pyramid -- Its Divine Message*:

In the Tablet of Karnak, as originally placed on the walls of the Temple chamber, the names of the first three kings of Dynasty XIII [13] appear as Kha-ka-Ra (?); Kha-nefer-Ra (Sebekhotep); and Kha-seshes-Ra (Neferhotep), and were OPPOSITE the names of THE FIRST THREE KINGS OF DYNASTY XII [12], Amenemhat I, Senusert I, and Amenemhat II, on the other side of the chamber, thus apparently implying CONTEMPORANEITY.

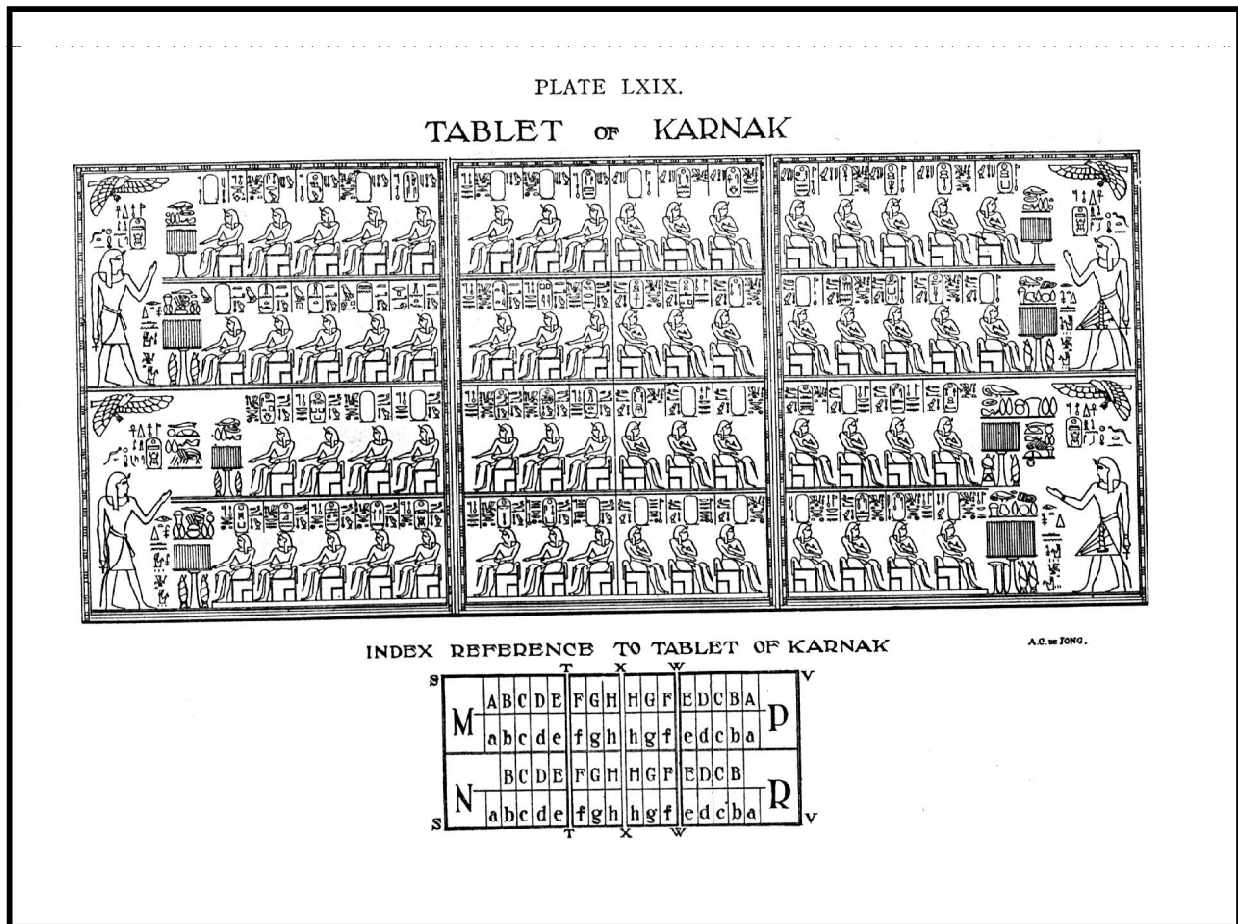
The next name in the Karnak List of Dynasty XIII [13] is that of Sekhem-suaz-tau-Ra (Sebekhotep). This king appears OPPOSITE the position of Senusert III, and is followed by Sekhem-khu-tau-Ra (Sebekhotep), OPPOSITE the position of Amenemhat III.

The next king of the XIIIth Dynasty, according to the succession of the Karnak List, is Sankh-ab-Ra, identified as Ameni-Antef-Amenemhat on a table of offerings at Cairo. In the Turin Papyrus -- but in the reverse order of the Karnak List -- a monumentally known king Ra-smenkh-ka, identified as MER-MESHAU, occurs between Sekhem-khu-tau-Ra and Sankh-ab-Ra Ameni-Antef-Amenemhat. As the *latter*, in the Karnak List, was placed

OPPOSITE AMENEMHAT IV, in accordance with the scheme of the List indicating CONTEMPORANEITY, the position of MER-MESHAU should be CONTEMPORANEOUS with Amenemhat III (London: 1926, p. 318).

Maspero, in his *Dawn of Civilisation*, adds that “the way in which the monuments of Sebekhotep Sekhem-khu-taui and his papyri are MINGLED with the monuments of Amenemhat III at Semneh and in the Fayum show that it is difficult to separate him from that monarch” (page 527, footnote).

Davidson and Aldersmith further confirm the fact that the 12th and 13th Dynasties were



contemporary by stating --

...The first four years of Sekhem-khu-taui-Ra, whom the [River] Nile levels were recorded [at Semneh], should fall within the period during which Amenemhat III was coregent with Senusert III [Sesostris III]. This was during the last 20 years of Senusert III, and therefore, during the first 20 years of Amenemhat III. From this, the Nile level records of the first four years of Sekhem-khu-taui-Ra fall in the four years preceding the first Nile record of Amenemhat III in his 5th year, or in the four years between the 9th year record and the 14th year record of Amenemhat III (p. 319).

When these facts are placed in a table format, the contemporary nature of these two dynasties becomes very apparent --

	LENGTH OF REIGN	<u>DYNASTY 12</u>		<u>DYNASTY 13</u>
(1)	1754 - 1725	Amenemhat I	(1)	Kha-ka-Ra
(2)	1725 - 1680	Senusert I (Sesostris I)	(2) (3)	Kha-nefer-Ra (Sebekhotep I) Kha-seshes-Ra (Neferhotep I)
(3)	1680 - 1646	Amenemhat II	(3)	Kha-seshes-Ra (Neferhotep I) (As above)
(4)	1646 - 1627	Senusert II (Sesostris II)	(4)	Sekhem-suaz-tau-Ra (Sebekhotep II)
(5)	1627 - 1600	Senusert III (Sesostris III)	(5)	Sekhem-khu-tau-Ra (Sebekhotep III)
(5) (6)	1600 - 1590	Senusert III (As above) Amenemhat III	(5)	Sebekhotep IV (Khaneferre)
(6)	1590 - 1545	Amenemhat III (As above)	(6)	Sebekhotep IV (Khaneferre) Ra-smenkh-ka mer-meshau
(7)	1545 - 1534	Amenemhat IV	(7)	Sankh-ab-Ra Ameni-Antef-Amenemhat
(7)	1534 - 1533	Amenemhat IV (As above)	(8)	Dudimose (Tutimaos)

The above synchronism of the kings of Dynasties 12 and 13, by confirming the order and sequence of Dynasty 13 kings, and their synchronous placing opposite Dynasty 12 kings in the Karnak List of Thutmose III, also establishes that the Karnak List places its Dynasty 14 kings CONTEMPORANEOUS with the kings of Dynasty 12 and 13.

The Jewish Historian Artapanus

Proof that the 13th Dynasty was indeed PARALLEL to the 12th is furnished by the early Christian historian Eusebius in his work *Evanglicae Preparationis* -- "Preparation for the Gospel." In this work Eusebius refers to the writings of a Jewish historian by the name of Artapanus. This author evidently compiled a history of the nation of Israel entitled *Peri Ioudaion* -- "Concerning the Jews." While Artapanus' original work has not survived, we have a number of extracts paraphrased by Eusebius, and also a second partial summary in Clement's *Stromata*. Notes historian David M. Rohl, "...this Jewish historian researched and compiled the material for *Peri Ioudaion* in Egypt dur-

ing the late third century B.C. and probably had access to ancient records which were housed in the great Egyptian temples and perhaps in the famous library at Alexandria founded by Ptolemy I” (*Pharaohs and Kings: A Biblical Quest* New York: Crown Publishers, Inc. 1995. P. 252).

Moses’ early life as an Egyptian prince, and his subsequent flight to Midian, is related in considerable detail by Artapanus, but is evidently difficult to interpret due to Artapanus’ writing style -- he freely mixes fantasy with traditional lore. David Rohl separates out the basic elements of the story as follows:

“1/. A pharaoh named ‘Palmanothēs’ was persecuting the Israelites living in Egypt. He built the city of KESSAN and founded a TEMPLE there. He also established a temple (or shrine) at Heliopolis.

“2/. Palmanothēs had a daughter called ‘Merris.’ She adopted a Hebrew child who grew up to become PRINCE MOUSOS.

“3/. Merris married a Pharaoh KHENEPHRES ‘who was king over the regions BEYOND MEMPHIS, for at that time there were *many kings of Egypt.*’

“4/. Having grown to manhood, Prince Mousos administered the land on behalf of Khenephres and became very popular with the people of Egypt. ‘Formerly the masses were disorganised and would at one time expel kings, at others appoint them, often the same people but sometimes others.’

“5/. Prince Mousos led a military campaign against the *Ethiopians who had invaded Egypt.* He besieged the city of Hermopolis. According to Artapanus, the war lasted ten years.

“6/. Upon Mousos’ return, King Khenephres tried to have the prince killed because he was jealous of him, but ‘Mousos fled to Arabia and lived with Raguel, the ruler of the region, whose daughter he married.’

“7/. Raguel ordered the Arabs to plunder Egypt but withheld them from a full campaign because Mousos restrained him for fear of the safety of his own Hebrew brethren still living in the Black Land [Egypt].

“8/. Khenephres died and Mousos eventually returned to Egypt to face a new pharaoh.

“9/. The plagues struck Egypt, the last of which was of hail and earthquakes. Mousos then led the Israelites out of Egypt.

A number of the above points, separated out from Artapanus’ work by David Rohl, clearly show that the 13th Dynasty was PARALLEL to the 12th. In **point number 1** the “city of Kessan” appears to be the Egyptian “Kes” or “Ges” -- which is to be found in the Septuagint version of the Old Testament as “Kessan” or “Gesem” -- the same as the name “GOSHEN,” the area where the Israelites lived. The “city of Kessan,” therefore, is the “city of Goshen” or AVARIS. Heliopolis, of course, is the Egyptian city of On where the sun cult of Egypt had its principal temple.

In **point number 1** the Greek name “Palmanothēs” has not yet been identified as the name of a particular pharaoh, but there was a pharaoh of the 12th Dynasty who built up the city of Avaris and established temples or shrines at Heliopolis. This pharaoh was SENUSRET III -- also known as Sesostris III. According to Peter A. Clayton: “Much of the wealth acquired in the Nubian campaigns [of Senusret III] was directed towards the TEMPLES IN EGYPT and their renewal” (*Chronicles of the Pharaohs*. New York: Thames and Hudson. 1994. P. 86).



Statue of Sesostris III

Evidence of this is found in the archaeological records of Tell ed-Daba (Mound of the Hyena) -- the site of ancient Avaris and Ramesses in the Delta of Egypt. In 1937 Zaki Sous of the Egyptian Antiquities Service discovered some granite blocks (previously examined by the archaeologist Naville) that belonged to the gateway of the court of Amenemhet I in Avaris, and found that these had later been “restored” by Senusret III. Furthermore, in 1955, another Egyptian excavator, Mohamed Shehata Adam, discovered a large temple built by Amenemhet I and “extended by Senusret III.” Also, according to Donald Redford, “The town [Avaris], originally a planned, walled settlement, was expanded in the 12th Dynasty...BY SENWOSRET III through the addition on the north side of a KU-TEMPLE dedicated to the founder of the house, surrounded by large MUD-BRICK houses of the priests and administrators” (*Egypt, Canaan, and Israel in Ancient Times*, 1992: Princeton University Press, NJ. P. 114).

There is also evidence that Senusret III either rebuilt or established a temple in Heliopolis.

Now on to **point number 3**. This point, in conjunction with point number 1, establishes the fact that Dynasties 12 and 13 were PARALLEL. Regarding point number 3 David Rohl notes that “Artapanus states that Khenephres ruled Egypt BEYOND Memphis. This can be interpreted in two ways: either he ruled the Delta (north of Memphis) or he ruled the Nile Valley (south of Memphis). It seems more likely, given the Hellenistic viewpoint (based at Alexandria), that ‘beyond Memphis refers to UPPER EGYPT (i.e.

up-stream from Memphis) and that Khenephres had his capital somewhere in the Nile Valley [Thebes]. His father-in-law, Palmanothēs [Senusret III], would then have been a ruler based in the Delta [or close to]” (*Pharaohs and Kings*, p. 253).

The reference to “many kings of Egypt” at this time suggests here that we are dealing with the latter part of the 12th Dynasty. In Manetho’s account of the 12th Dynasty he includes a dodecarchy or “RULE OF TWELVE” during or following the reign of Amenemhet III. Also, running PARALLEL with the 12th Dynasty, was the 14th Dynasty -- founded circa 1709 B.C. at Xoix

in the western Delta and continuing on to 1225 B.C. Thus there were “many kings of Egypt” during the latter part of the 12th Dynasty.

The Dynasty at Xoïs

According to Manetho “XOIS (Qedem, near Qafr el-Sheikh), the principal town in the Sixth Nome, was also the capital of the Fourteenth Dynasty, WHICH WAS CONCURRENT BOTH WITH THE THIRTEENTH DYNASTY AND WITH THE HYKSOS DYNASTY that was to be established at Avaris” (*A History of Ancient Egypt*, by Nicholas Grimal. Blackwett Publishers, Cambridge, MA. 1994. P. 184).

Also, in a book of the same name, author George Rawlinson writes that “it would seem that, long before the *feeble and multitudinous princes of the 13th Dynasty* had ceased to reign in Thebes, the Western Delta had become independent under A LINE OF PRINCES WHO HELD THEIR COURT AT XOIS...” Continuing, he states that “at Xoïs we are told that there were 76 kings in 184 years, which would imply a state of continuous disturbance in that locality. Toward the East two Shepherd [Hyksos] dynasties bore rule, Manetho’s 15th and 16th, either contemporaneously in two adjacent kingdoms, or consecutively over the whole Eastern Delta” (New York: 1882. Vol. II).

Dynasties 13 and 14 were, in fact, contemporaneous. The latter part of Dynasty 13 even meshed with the beginning of Hyksos Dynasty 15.

Who Was Khenephres?

Now let’s concentrate on KHENEPHRES -- who was this pharaoh mentioned by Artapanus?

Further identification of this pharaoh is made possible by finding the Egyptian equivalent to this Greek vocalization:

Let us begin the exercise by extracting elements of ancient Egyptian names/words from Manetho’s king-list which was also vocalised in Greek. Manetho gives the name of the third ruler of the 5th Dynasty as “Nepherkheres” and the monuments [of Egypt] identify him as Neferirkare. We can immediately see the three elements of the name (1) Nepher = Nefer[ir]; (2) khe = ka; and (3) res = re. There are literally dozens of examples of the ending “res” for “re” and a number of “nepher’s” for Egyptian “nefer.” The element “khe” also represents “kau” (the plural of “ka” as in Menkheres = Menkaure = Mykerinus and also, as a number of scholars have suggested, “kha” (*Pharaoh’s and Kings*, p. 255).

Armed with this information we can now dissect the name “KHENEPHRES.” Let’s divide the elements as follows: Kheneph[er]-res; and then substitute the Egyptian counterparts -- Khanefere-re. It is now obvious to see that the Greek name “Khenephres” represents the Egyptian royal name “Khaneferre” meaning “the perfection of Re shines in the horizon.”

Is there a pharaoh in any of the dynasties of the time under consideration that bears the name “Khaneferre”? Indeed there is -- in fact only ONE pharaoh in the ENTIRE HISTORY OF EGYPT

is known to have used this name! And he was a pharaoh of the 13th Dynasty! Reveals David Rohl: "Following the death of Neferhotep I and his short-reigned son, Sihathor, a younger brother of the former took the throne as the *twenty-third ruler of the 13th Dynasty*. At birth he was given the name Sobekhotep ("Sobek is content") but he took at his coronation the prenomen "KHANEFERRE" (*ibid.*, p. 255).

So the early life of Moses COINCIDED with the coming to the throne of the 13th Dynasty of a pharaoh named Khaneferre Sobekhotep IV who was the SON-IN-LAW of Senusret III of the 12th Dynasty! In Khaneferre's marriage to the daughter of the great Senusret III (Palmanothes) we probably see a clever political move which brought the minor Theban kingdom of the 13th Dynasty back under the control of the MAIN 12th Dynasty line.

The Ethiopian War

Moving to **point number 5** we read about a military campaign against the Ethiopians to the south who had invaded Egypt. Moses led this campaign and besieged the city of Hermopolis -- the war lasting (according to Artapanus) ten years. We also read about this campaign in the works of the Jewish historian Josephus, who goes into greater detail -- and in the rabbinic writings. Notice Josephus' account:

The Ethiopians, who are next neighbours to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but, being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit; and thinking that it would be a mark of cowardice if they did not subdue all of Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war; and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself; while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies: and when God had given them this counsel, to make use of Moses the Hebrew and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army.

Continues Josephus --

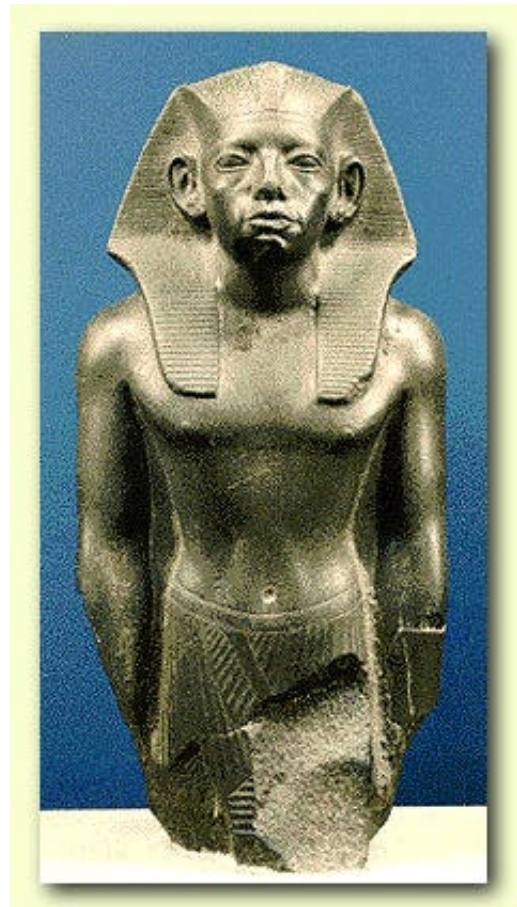
...he [Moses] came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba...(*Antiquities of the Jews*, Book II, Chapter X, Section 1 & 2).

At this point in his account David Kohl goes astray and makes a ridiculous statement: "Artapanus' location of the conflict in Middle Egypt (around Hermopolis) seems to be erroneously

simple because, as far as we know, the Ethiopians invaded Egypt for the first time in the eighth century B.C.” Evidently, Rohl doesn’t know the history of the 12th Dynasty! Notice what famous Egyptologist George Rawlinson says: “Instead of following in his predecessor’s [Senusret III’s] footsteps, and directing the forces of Egypt to the occupation of new territory, he [Amenemhet III], AFTER ONE WAR WITH THE NEGROES, WHICH WAS PERHAPS PROVOKED BY AN INCURSION, threw the whole energy of himself and people into the accomplishment of an enterprise...tending to increase greatly the prosperity of a numerous people” (*History of Ancient Egypt*. New York: Dodd, Mead & company 1882. P. 165).

James Baikie, in *A History of Egypt*, also makes mention of this incident during the reign of Amenemhet III --

The long reign of Amenemhet III, who succeeded Senusret after his brief co-regency, is not marked by any great feats of war. There are indeed RELICS OF HIS AS FAR SOUTH AS KERMA, where they were found by Dr. G. A. Reissner. One of these is a stele which records the completion of a building in the construction of which 35,300 bricks were laid. If these things are in their original position, THEN THERE MUST HAVE BEEN A VERY CONSIDERABLE ADVANCE OF EGYPT INTO THE SUDAN, as Kerma marks the furthest limit of the province over which Hepzefi was governor under Senusret I, AND SUCH AN ADVANCE COULD SCARCELY HAVE TAKEN PLACE WITHOUT WAR; but we have no further record [apart from Josephus and Eusebius] of any campaign (London: A.& C. Black, Ltd. 1929. Vol. 1, p. 332).



Statue of Amenemhet III

Now such a war would be within the time-frame of an adult Moses, who had not yet reached the age of 40 -- the age when he fled to Midian!

The fact that a war with Ethiopia erupted during the reign of Amenemhet III is not at all surprising! The previous pharaoh, Usurtasen III (Senusret III) was known and revered as the conqueror of Ethiopia! Writes Peter Clayton: “With the internal stability of the country assured, Senusret III was able to concentrate on foreign policy. He initiated a series of DEVASTATING CAMPAIGNS IN NUBIA [ETHIOPIA] quite early in his reign, aimed at securing Egypt’s southern borders against incursions from her BELLICOSE NEIGHBOURS and at safeguarding access to trade routes and to the mineral resources of Nubia...Senusret was forced to bring the Nubians into line on

several occasions, in years 12 and 15 of his reign, and he was clearly proud of his military prowess in subduing the recalcitrant tribes” (*Chronicles of the Pharaohs*, p. 85).

The Ethiopians, smarting under the victories of Senusret III, were just looking for an opportunity to even the score and, evidently, found a weakness in the southern defenses of Egypt during the time of Amenemhet III. There are records of insurrections taking place during the time of the 13th Dynasty at Thebes -- maybe the Ethiopians took advantage of such a breakdown.

The 13th Dynasty was PARALLEL to the 12th, and continued on in Thebes long after the 12th Dynasty to the north succumbed to the onslaughts of YEHOVAH God and the Hyksos.

With this realignment of the 13th Dynasty in relation to the 12th, the Egyptian king-list at Abydos and the Tablet at Karnak are brought into harmony with the statements of Artapanus as recorded by Eusebius.

Moses “the General”

In the section “The 13th Egyptian Dynasty” we learnt that a 13th Dynasty king by the name of MER-MESHAU was ruling at the same time as Amenemhet III of the 12th Dynasty. Who was this Mer-Meshau, and what was his role in Egyptian history? Both Egyptologists Gardiner in *Egypt of the Pharaohs* (page 440) and Weigall in *History of the Pharaohs* (pages 136, 151-152) state that the Egyptian word for “the General” was Mer-Meshau or Mermeshoi. Nowhere else in the annals of Egypt does this title appear again as the personal name for a ruler of Egypt. Two large and exquisitely made granite statues of Mer-Meshau -- the General -- have been found in the Delta region of Egypt at Tanis. That this general was none other than *Moses* will be demonstrated by a comparison with contemporary history.

Notes Herman L. Hoeh --

When Moses was made General or Commander of the Troops, he automatically inherited royal authority, as did Joseph before him. Only KINGS could have the supreme command of the army. That explains his appearance in this list....About 40 years after the reign of the General, Egypt collapsed. With the reign of the 25th [? -- should be 36th] king of the dynasty, nearly all contemporary evidence cease. Foreigners [Hyksos] invade the country. This period is summarized by Sir Alan Gardiner by the dismal words: “...darkness descends upon the historical scene, leaving discernible in the twilight little beyond royal names...” (page 155 of “Egypt of the Pharaohs”). -- *Compendium of World History*, Vol. 1).

One might be surprised at the implication here that Moses was himself a great pharaoh, but Jewish tradition calls him a “king.” That someone like Moses could realistically have become a prince of Egypt is affirmed by archaeologist J. Hoffmeier. The Egyptian court, he says, did rear and educate foreign-born princes, who then bore the title “child of the nursery.” Hoffmeier believes that Moses was one of these privileged foreigners -- some of whom went on to serve as high officials in their adopted land (*Israel in Egypt*, as referred to in *TIME*’s “Who was Moses?” December 14, 1998).

As we read in the last section, Moses' generalship was carefully recorded by Josephus in an entire chapter of his work *Antiquities of the Jews*. The final victory was gained at the city of Saba (later Meroe), where the daughter of the Ethiopians -- Tharbis -- turned over the city as the price of her marriage to Moses.

Moses, it should be remembered, was HEIR to a throne in Egypt. The ruling Pharaoh had a daughter (Merris) -- but no grandchildren. Josephus explains Moses' peculiar position at the end of chapter ix of Book II: "If Moses had been slain (after his adoption), there was no one, either akin or adopted, that had any oracle on his side for pretending to the crown of Egypt."

"Now the Egyptians," continues Josephus in the next chapter, "after they had been preserved by Moses...told the king he ought to be slain. The king...also...was ready to undertake to kill Moses, but when he (Moses) had learned beforehand what plots there were against him, he...took his flight through the deserts, and where his enemies could not suspect he would travel."

So here we have all the needed clues -- a dynasty in which a leader called "the General" (a title no other pharaoh appears to have taken) is prominent, and one that was parallel to the powerful 12th Dynasty which we have seen was the dynasty in which the Israelites suffered at the hands of cruel task-masters. And not only that, but the time that "the General" was prominent in the Delta region was at *exactly* the same time that Amenemhet III made his incursion into Ethiopia. The Egyptian records at Karnak show this to be true. Also, the dynasty that "the General" was a part of collapsed 40 years after his time when the Hyksos entered the land.

"The General" could have been none other than Moses!

What About Tutimaos?

While the Egyptian king-list on the walls of the temple at Abydos clearly shows that the 12th Dynasty of the Middle Kingdom came to an abrupt end with the invasion of the Hyksos, what about the passage in Josephus' *Against Apion* that claims the plagues and invasion of Egypt occurred during the time of pharaoh named TUTIMAOS?

Who was Tutimaos?

Let's read this passage -- which is a quotation from Manetho by Josephus:

TUTIMAOS. In his reign, for what cause I know not, a blast of God smote us; and unexpectedly, from the regions of the East, invaders of an obscure race marched in confidence of victory against our land. By main force they easily seized it WITHOUT STRIKING A BLOW; and having overpowered the *rulers* [notice -- PLURAL] of the land, they then burned our cities ruthlessly, razed to the ground the temples of the gods, and treated all the natives with a cruel hostility, massacring some and leading into slavery the wives and children of others. Finally, they appointed as king one of their number whose name was SALITIS. He had his seat in Memphis, levying tribute from UPPER EGYPT, and always leaving garrisons behind in the most advantageous positions....In the Saite [Sethroite] nome he found a city very favourably situated on the east of the Bubastite branch of the Nile, and called AUARIS after

an ancient religious tradition. This place he rebuilt and fortified with massive walls, planting there a garrison of as many as two hundred and forty thousand heavily-armed men to guard his frontier (Book I, Section 14).

In *A History of Ancient Egypt* by Nicolas Grimal we read that “the Thirteenth Dynasty had by then reached its thirty-third or thirty-fourth king, **Dedumesiu I**. If this king is to be identified with Manetho’s TUTIMAIUS, then it would have been during his reign that the Hyksos became rulers of Egypt. This identification would appear to be confirmed by the fact that DEDUMESIUS is the LAST KNOWN KING OF THE THIRTEENTH DYNASTY IN THE INSCRIPTIONS ON THEBAN MONUMENTS at Thebes, Deir el-Bahri and Gebelein. The Thirteenth Dynasty was by no means totally extinguished at this point, but henceforth it was to wield only local power and eventually...it disappeared altogether from the written records” (Blackwell Publishers, Cambridge, MA 1994. P. 185).

If we look at column VII of the fragmentary *Royal Canon of Turin*, we find a list of 13th Dynasty rulers with number 36 in the list named [DUDI]MOSE. The first part of the name -- Dudi -- is the exact Egyptian equivalent of “Tuti” in Tutimaos. The ending “mose” is the Egyptian equivalent of “maos” or “maeus.”

Notice what Donald Redford says --

Now at viii, 27, and ix, 9 of the Turin Canon, occurs a name, partly damaged, that probably is to be read Dd[ms]{f}. Scholars have long considered most probable an identification of this king with dd-htp-r (var. Dd-nfr-r) Ddwms, a king who is mentioned in several contemporary texts from the Thebaid, and have construed both forms as the HISTORICAL BASIS OF THE TUTIMAIOS OF MANETHO, under whom the Hyksos invasion is supposed to have taken place. Unfortunately the contemporary inscriptions say nothing about the invasion [not surprising -- the Egyptians rarely recorded events that went against them], although one might infer from them that DED-MOSES’S ACTIVITIES WERE CONFINED TO UPPER EGYPT and that THE NORTH WAS OUTSIDE HIS JURISDICTION. But inscriptions, all from the south, from about this time do convey a somewhat bellicose air, which would be consonant with the *sudden eruption of warlike activities within Egypt*. Common epithets include “a mighty king beloved of his army...overthrowing the {refractory} who had rebelled against him, who directs slaughter against them that had attacked [him];...who repels all foreign lands and rescues his city...who overthrows them, that had trespassed...who acts with his mighty arm,” and so forth. Two of the stelae mentioning DEDMOSE come from military men, fortress commandants who worked for him (*Egypt, Canaan, and Israel in Ancient Times*, p. 104).

Redford concludes that “these oblique references to strife are, in fact, to be understood as indicating HOSTILITIES that broke out pursuant to an INCURSION of ‘foreign lands,’ and that the latter were the *Hyksos* is virtually PROVED by Kamose’s ubiquitous allusions to them...later. They are ‘Asiatics’ who have ‘destroyed the land’; they hail from ‘the land of the Asiatic,’ their leader is a ‘Syrian chief’; they have ‘overrun Egypt’” (*ibid.*, pp. 104-105).

Evidently this Dudimose was well remembered by later generations and stood out in their minds for some reason:

The name of the last [not true -- there were some minor local rulers following him] of these rulers of the Thirteenth Dynasty was DEEPLY SEARED into the minds of the Egyptians of later generations. Apparently he was a king known in the native tongue as DUDUMOSE, and we have objects of two different rulers [maybe it was just one -- the pharaohs had many names, i.e. birth name and throne name] who bore that name from whom to chose. Of these two kings it was probably the first who had the doubtful honor of being ruler of Egypt, or OF AN IMPORTANT PART OF THE LAND [UPPER EGYPT], at the time of the [Hyksos] invasion....Of the first, DJED-NEFER-RE DUDUMOSE, monuments have been unearthed in the eleventh dynasty temple at Deir el Bahri, and at Gebelein...(The *Middle Kingdom in Thebes*, pp. 94-95).

It seems obvious that the reason this pharaoh was well remembered by later generations was because he was one of the pharaohs in power at the time of the plagues and the Hyksos invasion -- a time of unparalleled destruction and chaos that was indelibly etched into the Egyptian consciousness.

The foregoing clearly shows that the Tutimaos of Manetho's account in Josephus' *Against Apion* was the Dudimose of the 13th Dynasty. But if the 13th Dynasty succeeded the 12th -- as most modern scholars contend -- then the Egyptian king-list at Abydos, or the Karmak tablet, does not agree with this alignment. Modern scholars get around this obstacle by insinuating that the Egyptians didn't really understand their own chronology and history -- and therefore must be dismissed when building the chronology of ancient Egypt! Such is the arrogance of modern scholarship!

Velikovsky and King Thom

Late in the 19th century an unimposing shrine of Ptolemaic times was uncovered at el-Arish to the east of Egypt. Though badly damaged, the shrine had some 74 lines still intact. Known as the el-Arish inscription, the text has been translated several times -- the first into English by F. L. Griffith in 1890; and the second into French by Georges Goyon in 1936.

The shrine itself was hollowed out from a single block of stone standing some four and a half feet high. It was originally fitted with doors and probably contained some sort of statue. The inscription or text is on the outside -- on the back and both sides. The section on the right-hand side (facing the front of the shrine) is almost entirely destroyed, but the other two sections are well-preserved, except at the very beginning and end of each line.

Immanuel Velikovsky, in two of his books entitled *Worlds in Collision* and *Ages in Chaos*, refers to the el-Arish inscription and makes a number of claims regarding its translation. This strange text, writes Velikovsky,

has been regarded as rather mythological, though kings residences, and geographical places are named and an invasion of foreigners described. The names of deities appearing in the text are royal cognomens....In this inscription the name of KING THOM is written in a

royal cartouche, a fact that points to the historical background of the text (*Ages in Chaos*, pp. 39-40).

Velikovsky claims that this “King Thom” was the pharaoh of the Exodus -- the one who was drowned in the Red Sea as he pursued the fleeing Israelites. His statement that “kings...are named” in the inscription is totally misleading. The Egyptians pictured their gods as being ruled by kings, just as they themselves were. In primeval times, they believed, Egypt had been ruled by gods -- living on earth among men. These facts are well known.

Notes Sean Mewhinney --

It is inconsistent for Velikovsky to take gods here to be historical personages, when ordinarily he takes them to be planets. Osiris, for example, is supposed to represent Saturn, while Isis, Horus, and Amon are names for Jupiter, according to Velikovsky (*El-Arish Revisited*, 1986. P. 8).

So, then, who are the deities mentioned in the inscription? We have Shu, the son of Ra or Atum, Tefnut, and Geb, son of Shu. In the theological system based in Heliopolis, Atum or Ra was the primeval creator. His children, Shu and Tefnut, were the first couple. From their union sprang Geb and Nut -- or earth and sky (who in turn produced Osiris, Isis, Set, Nephthys and Horus). Atum-Ra, Shu and Geb succeed one another as rulers of creation. This same order of succession is followed in the el-Arish inscription.

With this in mind, exactly WHERE does Velikovsky’s “King Thom” fit in? In *Worlds in Collision* (p. 88) he was “Taoui-Thom”; in *Ages in Chaos*, “Thom” or “Thoum.” The problem is -- none of these spellings appears in either translation! Griffith’s “Tum” is Goyon’s “Toum” -- pronounced the same. The insertion of an “h” accentuates its similarity to the “Pithom” of the Book of Exodus. And Taoui? “In *Ages in Chaos*,” asserts Velikovsky, “evidence will be presented to identify the pharaoh of the Exodus as Taoui Thom, the last king of the Middle Kingdom. He is Tau Timaeus (Tutimaeus) of Manetho...The name of his queen is given in the naos of el-Arish as Tephnut” (*Worlds in Collision*, p. 82, note 3).

The fact is, however, “Taoui” is NOT a part of this name at all! “Hy-taoui” is the name of the ROYAL PALACE of the XIIth Dynasty, south of Memphis, as Goyon explains in a note. Apparently Velikovsky joined these two *unrelated* elements with a hyphen and created another form, “Tau Timaeus,” intermediate between this combination and Manetho’s “Tutimaeus.” It seems obvious that Velikovsky must have had another look at the el-Arish text before releasing *Ages in Chaos*, because in that book we find only the forms “Thom” and “Thoum.”

Notes Sean Mewhinney --

But TUM is merely a variant form of Atum: Tum, Atum, and Ra are used interchangeably in the text. At the very beginning of his translation, Goyon notes that “in the continuation of the narrative, the first king of the universe is sometimes Ra, sometimes Toum.” Cartouche or no cartouche, none of these names is any more historical than the others (*El-Arish Revisited*, p. 8).

While it is true the Tum of the el-Arish text is the same name found in the inscription that helped Edouard Naville to supposedly identify the Biblical Pithom with Tell el Maskhuta, it is only THE NAME OF A GOD -- *not* a man.

Unfortunately, Velikovsky's interpretations of the el-Arish inscription are blatantly wrong in so many particulars. We find names altered and combined, words mistranslated, characters confused with one another or split into two, and events set in the wrong time-frame and place. "To permit Velikovsky to make the associations he does," writes Mewhinney, "one would have to take a sledgehammer to the shrine, smash it to bits, and reassemble the pieces in a different order" (*ibid.*, 1986, p. 14).

All the personages named in the el-Arish text -- including Tum or Thom -- are gods and goddesses. The whole inscription has absolutely nothing to do with historical events at all, but is about the mythological god-kings of Egypt. A study of Griffith's English, or Goyon's French, translation of the text makes this self-evident.

Courville and Koncharis

Donovan Courville, in his book *The Exodus Problem and Its Ramifications*, lays down criteria which he feels must be met in placing the Exodus in its correct time-frame. Among the main ones he lists the following --

- 1/. An unconcealable crisis in Egypt -- both economically and politically.
- 2/. This should be followed by several centuries of decreased political power because of the severity of the catastrophe associated with the Exodus.
- 3/. The Exodus should follow -- by a century or less -- the appearance of a king named Ramesses.
- 4/. This king should be a builder using BRICK -- especially in the Delta region where the Israelites mainly lived.
- 5/. The Exodus should be preceded by a record of an extended famine in Egypt.

Criteria #1, according to Courville, is easily met by the conditions described in the *Ipuwer Papyrus*. This I would agree with, and Velikovsky covers it well in his *Ages in Chaos*.

Criteria #2 was met by the Hyksos period when, in the words of Queen Hatshepsut of the 18th Dynasty, "men who knew not Re" ruled the land.

Criteria #3 was met by the information we studied in the first part of this article. Since one of the cities the Israelites were pressed into building was called Raamses (Exodus 1:11), it is reasonable to assume that the pharaoh who ordered it built bore the same name. The best-known pharaohs with that name come from the 19th Dynasty or later -- but nothing recorded during these dynasties vaguely approaches the catastrophic events found in the Bible account of the time leading up to the Exodus. So, as we showed earlier, it is necessary to look elsewhere for a pharaoh named Ramesses.

Scanning the names of pharaohs from earlier times produces no obvious candidate. However, it should be noted that for a large part of Egypt's history each king had FIVE NAMES -- but most writings and chronologies tend to list only one or two of these names.

Courville points out -- as we already have -- that the Sothis King List names six kings who bore names related to Ramesses. Most Egyptologists and historians consider these to be a duplication of the kings of the 20th Dynasty but, as we have already seen, comparison of the lengths of reign clearly show that these kings DO NOT fit anywhere in the 19th or 20th Dynasties.

So, the identities of the Ramesside kings in the Sothis list must be looked for elsewhere. As we already noted, the six Ramesside kings of the Sothis King List are followed by kings recognized as being early Hyksos rulers who, in turn, are followed by the kings of the 18th Dynasty. Then, as Courville aggressively points out, KONCHARIS falls between the Ramessides and the Hyksos kings. Courville then goes on to theorize:

A series of kings who bore the name Rameses ruled, any one of which might be the builder of the treasure city, Raamses. They were followed by a king named KONCHARIS. Following his reign was a time of decline in political power, under Hyksos rule, until the emergence of the XVIIIth Dynasty (*The Exodus Problem and Its Ramifications*).

Courville now takes a leap in logic, which is understandable if it were not for the fact that he contradicts his own conclusion! He says: "This exactly follows the Bible narrative and points to Koncharis as the Pharaoh of the Exodus. The end of the Ramesside names suggests the end of a dynasty, placing Koncharis, first of a new dynasty, as a king who 'knew not Joseph.' Following him is the disaster of Hyksos rule" (*ibid.*).

According to Courville the name Koncharis, reversing the rules by which Egyptian names are transliterated into Greek, becomes Ka-ankh-ra -- a name that appears among the names of the 13th Dynasty kings on the Table of Karnak: "The name Koncharis is a Greek transliteration of an Egyptian name. Reversing the rules by which Egyptian names are transliterated into Greek, we are led from the Greek name to the original Egyptian name Ka-ankh-ra. This name appears among the names of the XIII [13th] Dynasty kings on the Table of Karnak. Brugsch located this name, and by comparison of the briefer Karnak list with the more complete Turin list, he concluded that Ka-ankh-ra was to be identified as Sobekhotep IV of the Turin list" (*ibid.*, Vol. 1, p. 127).

The problem with this, however, is that Courville, on page 166 of the same volume, states that "the Sothis King List DOES NOT INCLUDE the names of any kings of Dynasties II, III, VI to XI, AND XIII [13], as well as kings within other dynasties whose period of rule was encompassed by that of other kings"! This is right after he identified Koncharis of the Sothis King List as being the same as Sobekhotep IV of the 13th Dynasty!

Further, we noted earlier that Courville "argues that it [the Sothis King List] is complete in that it lists ONLY the kings who were the MAJOR POWER at any given time -- and OMITTS other kings whose reigns coincide with these major kings." Herman Hoeh, in his *Compendium of World History*, agrees with this. Therefore, equating Koncharis with the pharaoh of the Exodus is very tenuous, to say the least! Since two of the three pharaohs of the Exodus were minor kings who reigned

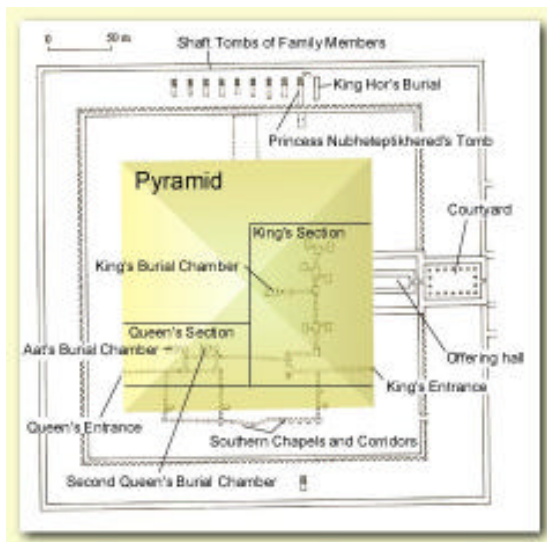
for relatively short periods of time prior to the Hyksos invasion, the chances are that the pharaohs of the 13th and 14th Dynasties were overlooked when the Sothis King List was compiled by Syncellus.

In fact, D. Davidson and H. Aldersmith state that Koncharis was none other than *Sesostris III* of the 12th Dynasty! Notice --

Breasted (in his "History of Egypt," p. 189) specifically identifies Senusert III as the *original* Sesostris of Egyptian legend. He, in fact, names him Sesostris III in preference to Senusert III. Thus, Senusert III is variously styled in the Lists, Sesostris, Sesusi, Sesorthis, Tosorthos, and from his *Suten Bat* name, Kau-Kha-Ra, is named Kankharis or **CONCHARIS** in the Lists (*The Great Pyramid -- Its Divine Message* London:1926. "Annotations (D) To Table XV).

The Enigma of King Hor

North of Amenemhet III's pyramid at Dahshur -- in the courtyard between the inner and outer perimeter walls -- a row of ten shaft tombs was discovered by Jacques de Morgan and Georges Legrain in the latter part of the 19th century. They learned that these shaft tombs belonged to members of Amenemhet III's royal family. In the second tomb from the east, one of the pharaoh's daughters -- Princess Nubhetepkhered -- was buried.



Amenemhet III's pyramid complex at Dahshur

Strangely, however, one of these tombs, the first one from the east, contained the body of a little-known 13th Dynasty king by the name of Hor Awibre. Along with the body an extremely well-carved and well-preserved ka statue of Hor was found -- as well as many more funerary objects including an inscribed rectangular wooden coffin, alabaster and pottery vessels, an offering table, two stelae and a **canopic chest**.

Most Egyptologists today take the view that King Hor usurped this tomb in Amenemhet III's complex because they believe the 13th Dynasty was successive to the 12th. Notice what Miroslav Verner says in *Pyramids* --

However, another rather enigmatic and still not entirely explained object was found in the tomb:...a wooden canopic chest was found that bore on its *seal* the throne name Nimaatre. But this was Amenemhet III's name! Some Egyptologists used to assume that Hor ruled jointly with Amenemhet III. Today the prevailing view is that the name Nimaatre refers to Khendjer, one of Hor's successors who later took the name Userkare...(Grove Press, New York: 1998. P. 426).

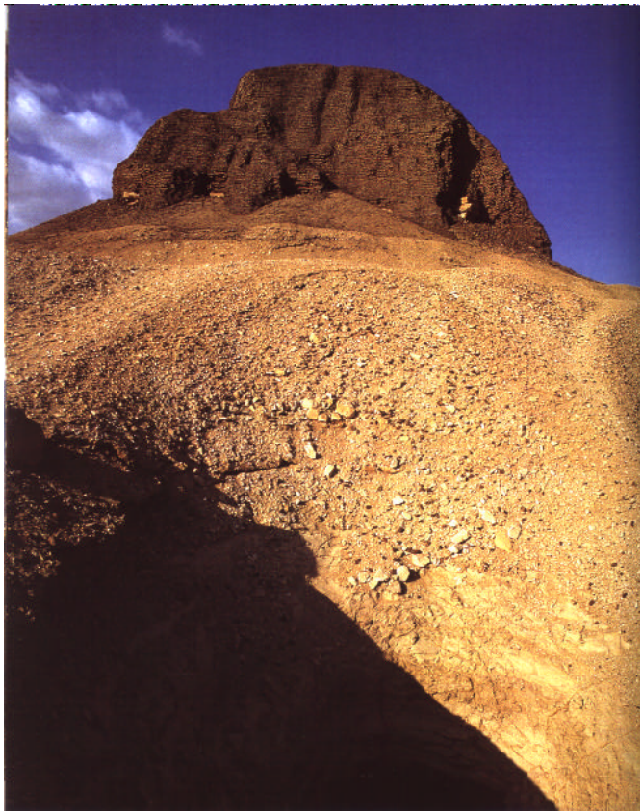
The enigma, however, is easily solved when it is understood that the 12th and 13th Dynasties were parallel instead of successive! It is easy to understand that King Hor Awibre was a CONTEMPORARY of Amenemhet III. States Jean-Frederic in *A 13th Dynasty Model*: “This king definitely was a contemporary of Amenemhet III, who SEALED Hor’s canopic chest!” (page 2). The name “Nimaatre” was definitely a name for Amenemhet III -- NOT Khendjer!

The fact that Hor was buried next to Princess Nubhetepkhered could very well indicate that he was the Princess’s husband -- that he had married into Amenemhet’s family!

The very fact that Amenemhet III *sealed* King Hor’s canopic chest with his own personal seal clearly points to Hor having died during the reign of Amenemhet III.

Bricks of Mud

Criteria #4 clearly limits the time of the Exodus to the later part of the Middle Kingdom -- exclusively the 12th and 13th Dynasties!



Mud brick core of Sesostris II’s pyramid at el-Lahun

In *Exodus 1:13-14*, we read: “And the Egyptians tyrannized over the children of Israel by force. And they embittered their life by hard labours, IN THE CLAY AND IN BRICK-MAKING, and all the works in the plains...” (Septuagint version).

This is reiterated in *Exodus 5:5-8*:

And Pharaoh said, “Look, the people of the land are many now, and you [Moses and Aaron] make them rest from their labor!” So the same day Pharaoh commanded the taskmasters of the people and their officers, saying, “You shall no longer give the people straw TO MAKE BRICK as before. Let them go and gather straw for themselves. And you shall lay on them the QUOTA OF BRICKS which they made before. You shall not diminish it. For they are idle; therefore they cry out, saying, ‘Let us go and sacrifice to our God.’” (NKJV).

We can only conclude from these verses that the main thrust of the Israelites’ work in Egypt was MAKING BRICKS. We find no mention of cutting or quarrying stone, or preparing any other type of material.

What, then, did the Hebrew slaves build with all these bricks? Notice Josephus again: “...they [the Egyptians] became very abusive to the Israelites...for they enjoined them...to build

walls for their cities...THEY SET THEM ALSO TO BUILD PYRAMIDS, and by all this wore them out....” Not only did the Israelites build walls around the cities they constructed, but they were also forced to raise up great FRONTIER BARRIERS. Notice --

Amenemhet (I.) ruled Egypt with a STRONG HAND, reestablishing law and order throughout the realm. Under him, the nation underwent a revitalization of prosperity, and GREAT BUILDING PROJECTS were again resumed....He...established new landmarks and boundaries and expelled the Asiatics from Egypt, BUILDING A GREAT BARRIER across the Wady Tumilat to keep them out. No trace of this wall exists, though, as it was probably BUILT OF MUD-BRICK. Accounts of this wall indicate a project on the scale of the FRONTIER WALL OF BRITAIN, built by the Roman emperor Hadrian (*The Egyptian Pyramids*, by J.P. Lepre. P.198).

This very wall that the Israelite slaves built for Amenemhet I. was used to keep them contained within the confines of Egypt!

As well as this eastern barrier constructed in Egypt during the 12th Dynasty, a SOUTHERN BOUNDARY fortification was erected in the Sudan during the reign of Amenemhet III when Moses led the forces of Egypt against the Ethiopians. Record of this was discovered on a stele which states that one building alone in this barrier required the laying of 35,300 mud-bricks!

The majority of the bricks the Hebrews made would have gone into the HUGE PYRAMID complexes the pharaohs liked to construct for themselves and their families. These complexes took the best part of a monarch's reign to complete, and would have utilized most of the Israelites' labor.

Why am I belaboring this point about the bricks used to build walls and pyramids? Because this is a VITAL KEY to determining the dynasty of the oppression! The *Encyclopedia Britannica* explains:

The usual construction of pyramids is a mass of masonry composed of horizontal layers of rough-hewn BLOCKS, with a small amount of mortar; and this mass in the LATER FORMS became more and more rubbly, until IN THE VIth DYNASTY it was merely a system of retaining walls of rough stones and mud, filled up with loose chips, and IN THE XII DYNASTY THE BULK WAS OF MUD BRICKS (Vol. 18, 1943 edition. Article "Pyramid," p. 792).

If you consult J.P. Lepre's book *The Egyptian Pyramids*, you will find confirmation of this fact. Prior to the 12th Dynasty and up to the fourth king of this dynasty (Senusert II.) ALL THE PYRAMIDS WERE CONSTRUCTED OF LIMESTONE with casings of granite or polished limestone. Starting with Senusert II, and continuing with the remaining pharaohs of the 12th Dynasty, ALL of the pyramids were built with a BRICK CORE! No wonder the Israelites were so busy making bricks!

“In its superstructure also, the pyramid of Sesostris II [Senusert II] DIFFERED in many respects from its predecessors. To a height of 40 feet from the ground, the INNER CORE consisted of a knoll of rock; above that, in place of rock, there was a framework of retaining walls with the inter-

vening spaces FILLED WITH MUD-BRICKS. This core was cased in the normal manner with blocks of fine limestone....” (*The Pyramids of Egypt*, p.225).

The sixth king of this dynasty -- Amenemhat III. -- was one of the MIGHTIEST pharaohs ever to rule Egypt. He built TWO PYRAMIDS, the famous “Labyrinth,” the LARGEST of all Egyptian temples, and, of course, the lake and canal systems to control the Nile, that Diodorus described.

The first pyramid of Amenemhet, along with that of Sesostris II, lie to the north and south of the pyramid of Amenemhet II, and follow “the example set by Sesostris II, both in the EMPLOYMENT OF BRICK for the inner core of the superstructure and in the elaboration of the substructure into a kind of maze of chambers and corridors” (*ibid.*, p. 226). Also, Amenemhet’s pyramid “lay within an INNER BRICK ENCLOSURE wall designed with alternate projections and recesses like the stone enclosure wall of Sesostris II’s pyramid” (*ibid.*, pps.233-234).

Of Amenemhat III’s second pyramid, at Hawara, the author [J.P. Lepre] made the following observations in March of 1987: “Now a shapeless heap ominously rising from the flat, desert terrain. COMPRISED OF SMALL, MUD BRICKS (approximately 12" long by 8" wide by 4" high)” (*The Egyptian Pyramids*, pps. 214-215).

Not only was the pyramid of Amenemhet III. built of brick, but the residences of the priests on the north side of the causeway to the pyramid were also!

At the same time the pharaohs of the 12th dynasty were constructing their pyramids with mud-brick cores, and building frontier barriers of the same material, the kings of the 13th dynasty were constructing lesser known and probably inferior pyramids in their quest for immortality.

Writes Miroslav Verner in *The Pyramids*:

Among the pyramids of the Thirteenth Dynasty, which have been little investigated, only two have thus far been identified with certainty: Khendjer’s pyramid in South Saqqara and Ameny Kemau’s pyramid in South Dahshur. The others, in which no inscriptions giving us direct evidence are extant, have been assigned to this period on the basis of the arrangement of their substructures (Grove Press: New York. 1997. P. 437).

Recently an Egyptologist by the name of Aidon Dodson dealt with the question of the 13th Dynasty and laid out the following list of known and probable pyramids of this dynasty --



Mud brick remains of Amenemhet III’s pyramid

- 1/. Ameny Kemau's pyramid in South Dahshur
- 2/. The North Pyramid in Mazghuna (nameless)
- 3/. The South Pyramid in Mazghuna (nameless)
- 4/. Khendjer's pyramid in South Saqqara
- 5/. The pyramid that lies south of Khendjer's (nameless).

The superstructure of Ameny's pyramid has been almost completely destroyed and no mud-brick evidence has been found. If, however, this ruler of the 13th Dynasty was parallel to the early part of the 12th Dynasty, then mud brick was probably not used in the construction of his pyramid.

When we come down to Khendjer we find a different scenario -- his pyramid had a MUD-BRICK CORE covered with an outer mantle of limestone blocks. It appears that the builders of Khendjer's burial chamber essentially followed the layout used by the later 12th Dynasty builders.

The pyramid lying to the south of Khendjer's pyramid was evidently built in a similar time-frame, but its owner is not known. The *mud-brick core* of its superstructure was not completed, and an undulating mud-brick wall ran around the perimeter of it.

A Time of Famine

Courville's **5th criteria** states that the Exodus was preceded by a time of extended famine in the land of Egypt. This was also covered by Velikovsky in *Ages in Chaos* where he discussed the *Ipuwer Papyrus*, which is the Egyptian version of a great catastrophe. The papyrus is a script of lamentations from the Middle Kingdom, a description of ruin and horror. Notice --

Papyrus 2:10: Men shrink from tasting -- human beings, and THIRST AFTER WATER.

Exodus 7:24: And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

The fish in the lakes and the river died.

Papyrus 4:14: Trees are destroyed.

Papyrus 6:1: No fruit nor herbs are found...

Exodus 9:25: ...and the hail smote every herb of the field, and broke every tree of the field.

It was after the next plague that the fields became utterly barren. Like the Book of Exodus (9:31-32 and 10:15), the papyrus relates that no duty could be rendered to the pharaoh for wheat and

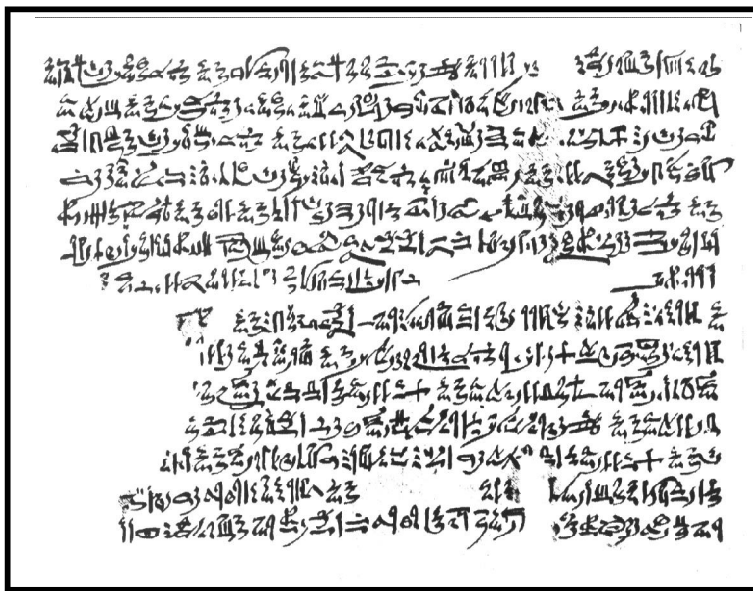
barley. And, as in Exodus 7:21 ("And the fish that was in the river died"), there was no fish for the royal storehouse:

Papyrus 10:3-6: Lower Egypt weeps...The entire palace is without its revenues. To it belong (by right) wheat and barley, geese and fish.

Exodus 10:15: ...there remained not any green thing in the trees, or in the herbs of the fields, through all the land of Egypt.

Papyrus 6:3: Forsooth, grain has perished on every side.

Papyrus 5:12: Forsooth, that has perished which yesterday was seen. The land is left over to its weariness like the cutting of flax.



A page from the Papyrus Ipuwer containing the narrative of the plagues

Only hail, fire or locusts could have left the fields as though after "the cutting of flax." The plague is described in Psalms 105:34-35 in these words: "...the locusts came, and caterpillars, and that without number. And did eat up all the herbs in their land, and devoured the fruit of the ground."

Papyrus 6:1: No fruit nor herbs are found...HUNGER.

Also, the cattle were in a pitiful condition:

Papyrus 5:5: All animals, their hearts weep. Cattle moan....

Exodus 9:3: ...the hand of the LORD is upon thy cattle which is in the field...there shall be a very grievous murrain.

Hail and fire made the frightened cattle flee --

Papyrus 9:2-3: Behold, cattle are left to stray, and there is none to gather them together. Each man fetches for himself those that are branded with his name.

Exodus 9:19: ...gather thy cattle, and all that thou hast in the field...

Exodus 9:21: And he that regarded not the word of the LORD left his servants and his cattle in the field.

When did the events pictured in the *Ipuwer Papyrus* occur? Scholars who have studied the document agree that it is a copy of a still older papyrus: "The scribe used a manuscript a few centu-

ries older” (*The Admonitions of an Egyptian Sage from a Hieratic Papyrus in Leiden* by Alan H. Gardiner. 1909, p. 3). The copy was evidently written sometime during the 19th Dynasty, but “The spelling is, on the whole, that of a literary text of the MIDDLE KINGDOM...” (*ibid.*, p. 2).

According to one expert the time described is that of the invasion of the Hyksos. Alan H. Gardiner, who translated the papyrus in 1909, agreed with this assessment and added: “The view that our Leiden papyrus contains allusion to the Hyksos has the *better support* from the historical standpoint.”

Without a doubt the language of the document is *not* that of the New Kingdom but of an earlier time. The text contains some references to the establishment of “Great Houses” -- law courts -- which became obsolete “in or soon after the MIDDLE KINGDOM.” The fact that these Great Houses are described in the papyrus as fallen down and trodden upon by the throngs who dug in the ruins points even more precisely to the time when the Middle Kingdom collapsed.

According to Gardiner the philological considerations show that the text has all the signs of being a literary product of the Middle Kingdom. Notes Velikovsky -- “When the historical and philological proofs are combined, all point to the *end of the Middle Kingdom* and the very *beginning of the invasion of the Hyksos*” (*Ages in Chaos*, p. 50). Continues Velikovsky: “Gardiner is right in...that the latest period from which the text could have originated is the time of the Hyksos...and Sethe is right in the historical argument that the events described are those of the invasion of the Hyksos after the fall of the Middle Kingdom” (*ibid.*, p. 50).

The *Ipuwer Papyrus* was composed immediately after the fall of the Middle Kingdom and at the very beginning of the Hyksos period.

Evidence of the Israelites

Before Moses the Bible tells us that the Israelites were enslaved by their Egyptian hosts -- see Exodus 1:8-14. In the Brooklyn Museum resides a papyrus scroll numbered **Brooklyn 35:1446** which came into the hands of one Charles Wilbour late in the 19th century. This papyrus dates to the reign of Sobekhotep III of the 13th Dynasty and is a decree by the pharaoh for a transfer of slaves. Of the 95 names of slaves mentioned in the scroll, 50% are Semitic in origin. Furthermore, it lists the names of these slaves in the *original Semitic language* and then *adds the Egyptian name* that each had been assigned -- which is something the Bible records the Egyptians as doing. Some of the Semitic names in the scroll are biblical and include:

- * Menahem -- a Menahem is recorded as the 16th king of Israel in 743 - 738 B.C.
- * Issachar and Asher -- both Patriarchs of Israel and sons of Jacob.
- * Shiprah -- the name of one of the Israelite mid-wives who were instructed to kill Israelite newborn males in Exodus 1:15-21.

Since 50% of the names in the scroll are Israelite, there must have been a very large group of them in the Egyptian Delta at that time, corroborating the testimony of Exodus 1:7 which alludes to

how numerous the Israelites became. Not only that, but the female slaves on the scroll outnumber the male slaves by about 3 to 1, again hinting at the culling of male Hebrew children by the Egyptians. There was no military campaign into Palestine during the 12th and 13th Dynasties to account for these large numbers of slaves.

That the Israelites were particularly abundant in Egypt at this time is apparent from the *Cambridge Ancient History*: “The Asiatic inhabitants of the country at this period [of the 12th Dynasty] *must have been many times more numerous* than has been generally supposed...” (Vol. 11, pt. 1, p. 49). D. Down relates the account of Sir Flinders Petrie who, working in the Fayum in 1899, made the important discovery of the [pyramid builders’] town of Illahun [Kahun], which Petrie described as “an unaltered town of the twelfth dynasty” (Petrie, as quoted in *Digging Up the Past*. October, 1986, p. 3).

Of the “Asiatic” presence in this pyramid builders’ town, Rosalie David (who is in charge of the Egyptian branch of the Manchester Museum) writes: “Evidence is not lacking to indicate that these Asiatics became slaves.” The *Encyclopedia Britannica* adds that “Asian slaves, whether merchandise or prisoners of war, became PLENTIFUL in wealthy Egyptian households [prior to the New Kingdom]” (1964, vol. 8, p. 35).

Amenemhet I completely reorganized the administration of Egypt, transferring the capital from Thebes in the south to Itj-tawy in the north, just below the Nile Delta. He allowed those nomarchs who supported his cause to retain their power and *he built on a grand scale*. Egypt was employing massive slave labor -- not only in the Giza area, but also in the eastern Delta region where the Israelites were said to have settled at the time of Joseph. Professor J. Breasted provided *ample evidence* to show that the powerful 12th Dynasty pharaohs carried out ENORMOUS BUILDING PROGRAMS whose center was in the Delta region of the country. More specifically, this building occurred in the EASTERN DELTA REGION which included the very area that comprised the land of Goshen where the Israelites first settled. In *A History of Egypt* we read:

...In the eastern part [of the Delta], especially at Tanis and Bubastis,...massive remains still show the interest which the Twelfth Dynasty manifested in the Delta cities (Blackwell, 1988. Pps. 189-200).

Today, archaeologists recognize the extant remains of the construction under these kings as representing a *mere fraction* of the original -- the major part having been destroyed by the vandalism of the New Kingdom pharaohs such as Ramesses II.

The grim-faced depictions of the 12th Dynasty kings, Amenemhet III and Sesostris III, have been commented upon by conventional and revisionist scholars alike. In fact, the *Cambridge Ancient History* comments on the former: “The numerous portraits of [Amenemes] III include a group of statues and sphinxes from Tanis and the Faiyum, which, from their CURIOSLY BRUTAL STYLE and strange accessories, were once thought to be monuments of the Hyksos kings.” For those who truly understand the time-frame of the Oppression and the Exodus, these pharaohs clearly represent the cruel taskmasters who forced the Israelites to build using bricks mixed with straw (Exodus 5:7-8).

Amenemhet III, according to Grimal,

...was respected and honoured from Kerma to Byblos and during his reign *numerous eastern workers, from peasants to soldiers and craftsmen* came to Egypt. This influx of *foreign workers* resulted both from the growth in Egyptian influence abroad and from *the need for extra workmen to help exploit the valuable resources of Egypt itself*. For forty-five years [Amenemhet] III ruled a country that had reached a peak of prosperity...and the exploitation of the Faiyum went hand in hand with the development of irrigation and an enormous growth in mining and quarrying activities (*A History of Ancient Egypt*, p.).

The Faiyum (or Fayum) was a huge oasis, about 36 miles southwest of Memphis, which offered the prospect of a completely new area of cultivable land. Exodus 1:14 tells of the Israelite slaves doing “all kinds of work *in the fields*.” Mining and quarrying would also have been part of the immense slave-labor effort. Explains Grimal:

In the Sinai region the exploitation of the turquoise and copper mines reached unprecedented heights: between the ninth and forty-fifth years of [Amenemhet III's] reign no less than forty-nine texts were inscribed at Serabit el-Khadim....The seasonal encampments of the miners were transformed into virtually permanent settlements, with houses, fortifications, wells or cisterns, and even cemeteries. The temple of Hathor at Serabit el-Khadim was enlarged....The expeditions to quarries elsewhere in Egypt also proliferated....(pps. 80-81).

Here, without a doubt, was all the organization and slave work force needed for the construction of the 12th Dynasty pyramids!

The Egyptian texts point to Amenemhet III being a COMPLETE DICTATOR -- notice:

The economic activity formed the basis for the numerous building works that make the reign of [Amenemhet] III *one of the summits of state absolutism (ibid., p. 89)*.

The Grim Remains

According to the Book of Exodus (1:15-16), not only did the Egyptians enslave the Israelites to keep them in check, but the Pharaoh even gave orders for all their male babies to be slain at birth to stem the numbers. In light of this grim episode, an intriguing aspect of Sir Flinders Petrie's discoveries was the *unusual number* of infant burials beneath the floors of the houses in Illahun. Rosalie David describes Petrie's discovery as follows --

Larger wooden boxes, probably used to store clothing and other possessions, were discovered underneath the floors of many houses at Kahun. **THEY CONTAINED BABIES**, sometimes buried two to three to a box, and aged only a few months at death....*Internment of bodies at domestic sites was not an Egyptian custom*, although such practices occurred in other areas of the ancient Near East (as quoted in *Digging Up the Past*, October, 1986. P. 8).

Petrie himself wrote: "Beneath the brick floors of the rooms was, however, the best place to search; not only for hidden things, such as statuette of a dancer and a pair of ivory castanets, but also for *numerous burials of babies in wooden boxes*. These boxes had been made for clothes and household use, but were used *to bury infants*, often accompanied by necklaces and other things. On the necklaces were sometimes cylinders with the kings' names; and thus we know for certain that these burials, and the inhabitants of the town, is of the twelfth dynasty, from Usertesen (Sesostris) II onward" (*Ten Years Digging in Egypt*, pps. 116-117).

David Rohl (*A Test of Time*), moreover, also noted that multiple graves in the Delta region, at Tell el-Daba during the same approximate period, had an *EXCESSIVELY LARGE proportion of babies*. Notice --

...It was discovered that there was a higher percentage of infant burials...than is normally found at archaeological sites of the ancient world. Sixty-five per cent of all the burials were those of children *under the age of eighteen months*. Based on modern statistical evidence obtained from pre-modern societies we would expect the infant mortality rate to be around twenty to thirty per cent. Could this be explained by the slaughter of the Israelite infant males by the Egyptians? (London: Random House Century, 1995. P. 27).

Conclusion

When we understand that the 13th Dynasty was parallel to the 12th, then everything falls into place and the anomalies are resolved. Artapanus clearly stated that "there were at that time **MANY KINGS IN EGYPT.**" A modern authority (with a little more common sense than most) states that "in the Thirteenth Dynasty, as in the Tenth and Eleventh Dynasties, **MORE THAN ONE FAMILY OF KINGS** occupied different ones of the innumerable thrones of the day **AT THE SAME TIME**, but they are listed as though they followed one after the other" (*The Middle Kingdom in Thebes*, p. 94).

The 6th Dynasty must be ruled out as being too early; and the time of the Hyksos as untenable. The 18th and 19th Dynasties were much too late -- because they were contemporary with the kingdom of Israel! The parallel dynasties of the later part of the Middle Kingdom (the 12th, 13th and 14th) fit all the requirements; and when this is realized, the events of the time fall into place and make sense. Unfortunately, modern historians stumble along in the dark, forcing events into time-frames that are not meant to receive them -- coming up with hypotheses that border on the ridiculous! Truly, the wisdom of this world is foolishness to YEHOVAH God!

The Egyptian empire of the 12th Dynasty in particular appeared to the world of that time as the center of civilization, and of all progress in the areas of intellectual, artistic and commercial activity. Art, in the different spheres of its activity, reached a height and perfection never again to be attained; and the inscriptions cut into the stone memorials and tomb walls were of the finest in symmetry and precision.

The brilliance of this dynasty was, without a doubt, the direct result of the brilliance of the Hebrew slaves toiling in the harsh Egyptian sun to construct the pyramids and memorials and ca-

nals that so amazed the rest of the then known world. This, in itself, is a direct proof of the Israelite presence in the land of Egypt during this stage of the nation's development.

The Parallel Dynasties of the Exodus

DATE (B.C.)	12th DYNASTY (ITJ-TAWY)	13th DYNASTY (**THEBES)	14th DYNASTY (XOIS)	*OLD TESTAMENT & JOSEPHUS
1754 - 1725	Amenemhet I	Kha-ka-Ra (c.1734)		Death of Jacob (1731)
1725 - 1680	Senusret I (Sesostris)	Sobekhotep I Neferhotep I	Commencement of 14th Dynasty (c.1709)	
1680 - 1646	Amenemhet II	Neferhotep I		Death of Joseph (1677)
1646 - 1627	Senusret II (Sesostris)	Sobekhotep II		
1627 - 1590	Senusret III (Sesostris)	Sobekhotep III Sobekhotep IV (Khenephres 1615 - 1594)		Moses Born 1613
1590 - 1545	Amenemhet III	Sobekhotep IV Mermeshoi ("the General" c.1583 - 1573) Aubre Hor		Moses Leads Invasion of Ethiopia (1583?) Moses Flees to Midian (1573)
1545 - 1533	Amenemhet IV	Sankh-ab-Ra Dudimose (c.1534 - 1533)		Exodus Out of Egypt (1533)
1533 - 1530	Sobeknefru			

* Old Testament dates according to internal Biblical evidence

12th Dynasty configuration according to Peter Clayton in *Chronicles of the Pharaohs* , with adjusted dates

13th Dynasty configuration according to the Tablet of Karnak

Commencement of 14th Dynasty according to adjusted information from *Compendium of World History* by Herman L. Hoeh

** For the first 153 years the 13th Dynasty held court at Bubastis in the Delta as well as at Thebes

